



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

The former concludes that the ethnic religions can only be understood when viewed in relation to Christianity, and that Christianity cannot be fully understood unless viewed in relation to those religions. The latter insists that Christian apologetics should have absolute truthfulness of spirit, a Christo-centric point of view, due regard for the *historical* as well as the ideal element in Christianity, confidence in scientific method and in true philosophy as an ally, and adaptedness to present-day conditions of thought and life. It is a notable address.

GEORGE B. FOSTER.

THE UNIVERSITY OF CHICAGO.

---

*The Place of Immortality in Religious Belief.* A Discourse. By J. Estlin Carpenter, M.A. (London: Philip Green, 1898; pp. 110; 1s.) This discourse was printed in part in the *New World* for December, 1897, and is now reproduced with some additions. As the author acknowledges, the argument in its affirmations and negations will not probably satisfy any person. Yet everyone can gain some help from it. It is conceived in the light of the new knowledge and special attitudes of our own time. The forcible and moving evidences for immortality are seen to lie in the implications of the human and the divine nature rather than in the conditions and experiences of this life. It has seemed to us that sometimes the author confounds everlasting life with immortality. Indeed, he nowhere tells us plainly what he means by immortality. The literary expression of the thoughts, with its studied, suggestive vagueness and frequent questions left without answer, is admirably adapted to the theme. After all, faith alone is the proper organ for apprehending this vision, and he that believes and loves God has entered into the secret of immortality.—*The Religion of Time and the Religion of Eternity*: being a Study of certain Relations between Mediæval and Modern Thought. By Philip H. Wicksteed, M.A. (London: Philip Green, 1899; pp. 108; 1s.) No one who takes up this little book will lay it down till he has devoured it. Apart from a few paragraphs addressed to Unitarians, to whom it was delivered as the Essex Hall lecture for 1899, it is a message to every one of us. That message, to be sure, is couched in a critical form, fearlessly impugning many beliefs, perhaps conventions, which we are wont to take as established facts. But the gist of the thought emphasized is this: "Progress" is not the only word, not the best word. "Attainment" is better. The former has the mark of time. The latter belongs

to eternity. Eternity, the vision of God and eternal life in him — this was the prime, the permanent, message of true-mediæval theology. And this is the message it brings to us today. We look forward, and are prone to find our inspiration in the forward look alone. That is inverting the true sequence of life. That is the religion of time over against which is the deeper and truer religion of eternity. It is strange to receive this message from one of the most advanced and radical of modern religious teachers. But it is a true message which we all should do well to heed.—G. S. GOODSPEED.

*Mémoire sur la grande inscription dédicatoire*, et sur plusieurs autres inscriptions néo-puniques du temple d'Hathor-Miskar à Maktar. Par M. Philippe Berger, membre de l'Académie. (Paris: Imprimerie nationale; Librairie C. Klincksieck, 1899; pp. 48, 5 plates; fr. 4.) During the last few years every number of the *Comptes Rendus de l'Académie des inscriptions de Paris* has contained detailed reports, by Father Delattre and others, of the French excavations at Carthage and the surrounding territory, extending now over the whole of Tunis and Algeria, and directed by men of tact and experience. One of the directors, M. Bordier, found in November, 1892, in the ruins of the ancient town of *Maktar* several inscriptions, chief among which was a neo-Punic building-document in ten columns of three to six lines each. It is the longest of its kind yet discovered, and is now reproduced and discussed, together with two smaller ones, by M. Berger with all his well-known philological acumen. The dialect of these inscriptions represents a bad mixture of Phœnician, Latin, and Berber words, and it is therefore an exceedingly difficult task to interpret these texts satisfactorily. The larger inscription relates the building of a temple to a deity *Htr Mskr* (Hathor-Miskar)<sup>1</sup> by a society (מִזְרָחָא, see pp. 16-19), whose thirty-two members—together with the name of the father of each—are mentioned at the end of the inscription. It is quite significant that, while the names of the fathers are mostly Phœnician or Berber, those of their sons are, as a rule, Roman or Latinized.—W. MUSS-ARNOLT.

*Recent Archaeology and the Bible.* The Croall Lectures, 1898. By Rev. T. Nicol, D.D. (Edinburgh and London: W. Blackwood & Sons, 1899; pp. xii + 333; 6s.) Dr. Nicol has traversed the entire field of the relations of archæology to the Old and New Testaments in  
 מִלֵּךְ חֲטָר מִיִּצְחָר רִזֵּן יָמָם בַּעַל חֲרָדָא<sup>1</sup>.